(12)

# THE POPES BULL: OR, PAPAL CREED.

MADE AT

TRENT,

And Promulgated at

ROME

BY

Pope-Pious, Fourth.

Demonstrated to be ANTICHRISTIAN.

WHereunto is Added, A Discourse between an *English Protestant*, and a *Popish Jesuit*: who Endeavoured to Seduce some *Persons* in *London*, to the Imbracing of Popery: Necessary to be seen by all that would know the *Present Faith* of *Rome*, especially in these our *Nations*, where they conceal it.

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# Bulla Sanctiſſimi Domini noſtri, Domini Pii, Divina Providentia Papæ Quarti,

## Super formâ Juramenti Profeſſionis Fidei.

*Pius* Epiſcopus, Servus Servorum Dei, ad perpetuam Rei Memoriam.

*Injunctum nobis Apoſtolicæ ſervitutis officium requirit, ut ea quæ Dominus omnipotens ad providam Eccleſiæ ſuæ directionem*, Sanctis Patribus, in nomine ſuo congregatis, divinitus inſpirare *dignatus eſt ad ejus laudem & gloriam incunctanter exequi properemus. Cum itaque* juxta Concilii Tridentini diſpoſitionem *omnes, quos deinceps Cathedralibus & ſuperioribus Eccleſiis præfici, vel quibus de illarum dignitatibus, canonicatibus, & aliis quibuſcunque beneficiis Eccleſiaſticis, curam animarum habentibus, providari continget, publicam orthodoxæ fidei profeſſionem facere, ſéque in Romanæ Eccleſiæ obedientiâ permanſuros ſpondere, & jurare teneantur: Nos volentes, etiam per quoſcunque, quibus de Monaſteriis, Conventibus, Domibus, & aliis quibuſcunque locis Regularibus quorumcunque Ordinum, etiam Militiarum, quocunque nomine vel titulo providebitur, idem ſervari, & ad hoc, ut unius ejuſdem fidei profeſſio uniformiter ab omnibus exhibeatur,*

*hibeatur, unicáque & certa illius forma, cunctis innoteſcat noſtræ ſollicitudinis partes, in hoc alicui minimè deſiderari, formam ipſam præſentibus annotatam, publicari, & ubique locorum per eos ad quos ex decretis ipſius Concilii, & aliorpraedictas ſpectat, recipi & obſervari, ac ſub pœnis per Concilium ipſum in contravenientes latis, juxta hanc & non aliam formam, profeſſionem prædictam ſolemniter fieri Auctoritate Apoſtolicâ tenore præſentium diſtrictè præcipiendo mandamus injunctis ſubtemore.*

Ego N. firmâ fide credo & profiteor omnia & ſingula, quæ continentur in Symbolo fidei, quo ſancta Romana Eccleſia utitur, *videlicet :*

CRedo in unum Deum Patrem Omnipotentem, factorem cœli & terræ, viſibilium omnium & inviſibilium, & in unum Dominum Jeſum Chriſtum, Filium Dei unigenitum, & ex Patre natum ante omnia ſæcula, Deum de Deo, lumen de lumine, Deum verum de Deo vero, genitum, non factum, conſubſtantialem Patri, per quem omnia facta ſunt: qui propter nos homines & propter noſtram ſalutem deſcendit de cœlis, & incarnatus eſt de Spiritu Sancto ex Maria Virgine, & homo factus eſt, crucifixus etiam pro nobis ſub Pontio Pilato paſſus, & ſepultus eſt, & reſurrexit tertiâ die ſecundùm Scripturas, & aſcendit in cœlum, ſedet ad dextram Patris, & iterùm venturus eſt cum gloriâ judicare vivos & mortuos, cujus regni non erit finis: & in Spiritum Sanctum Dominum & vivificantem, qui ex Patre, filioque procedit: qui cum Patre & Filio ſimul adoratur, & conglorificatur, qui locutus eſt per Prophetas: & unam, Sanctam, Catholicam, & Apoſtolicam Eccleſiam. Confiteor unum baptiſma in remiſſionem peccatorum, & expecto reſurrectionem mortuorum, & vitam venturi ſæculi. *Amen.*

I

1. Apoſtolicas & Eccleſiaſticas traditiones, reliquáſque ejuſdem Eccleſiæ obſervationes & conſtitutiones firmiſſimè admitto & amplector.

2. Item ſacram Scripturam juxta eum ſenſum, quem tenuit & tenet ſancta mater Eccleſia, cujus eſt judicare de vero ſenſu & interpretatione ſacrarum Scripturarum, admitto, nec eam unquam niſi juxta unanimem conſenſum Patrum accipiam, & interpretabor.

3. Profiteor quoque ſeptem eſſe verè & propriè Sacramenta, novæ legis à Jeſu Chriſto Domino noſtro inſtituta, atque ad ſalutem humani generis, licet non omnia ſingulis neceſſaria, ſcilicet, Baptiſmum, Confirmationem,

tionem, Eucharistiam, Pœnitentiam, Extremam Unctionem, Ordinem & Matrimonium, illáque gratiam conferre, & ex his Baptismum, Confirmationem, & Ordinem, sine sacrilegio reiterari non posse.

4. Receptos quoque & approbatos Ecclesiæ Catholicæ ritus, in supradictorum omnium Sacramentorum solemni administratione recipio, & admitto.

5. Omnia & singula, quæ de peccato Originali, & de justificatione in Sacrosancta Tridentina Synodo definita & declarata fuerunt, amplector & recipio.

6. Profiteor pariter in Missâ offerri Deo verum, proprium & propitiatorium sacrificium pro vivis & defunctis, atque in sanctissimo Eucharistiæ Sacramento esse, verè, realiter, & substantialiter corpus & sanguinem, unà cum animâ & divinitate Domini nostri Jesu Christi, fieríque conversionem totius substantiæ panis in corpus, & totius substantiæ vini in sanguinem, quam conversionem Catholica Ecclesia transubstantiationem appellat.

7. Fateor etiam sub altera tantum specie, totum atque integrum Christum, verúmque Sacramentum sumi.

8. Constanter teneo Purgatorium esse, animásque ibi detentas fidelium suffragiis adjuvari.

9. Similiter & sanctos unà cum Christo regnantes, venerandos atque invocandos esse, eósque orationes Deo pro nobis offerre, atque eorum reliquias esse venerandas.

10. Firmissimè assero imagines Christi ac Deiparæ semper Virginis, necnon aliorum sanctorum habendas & retinendas esse, atque eis debitum honorem, ac venerationem impertiendam.

11. Indulgentiarum etiam Potestatem, à Christo in Ecclesia relictam fuisse, illarúmque usum Christiano populo maximè salutarem esse, affirmo.

12. Sanctam Catholicam, & Apostolicam Romanam Ecclesiam, omnium Ecclesiarum matrem, & magistram agnosco, Romanóque Pontifici, Beati

Petri Apoſtolorum Principis ſucceſſori, ac Jeſu Chriſti Vicario veram obedientiam ſpondeo ac juro.

13. Cætera item omnia à ſacris Canonibus, & œcumenicis conciliis, ac præcipuè à ſacro-ſancta Tridentina Synodo tradita, definita, & declarata, indubitanter recipio, atque profiteor, ſimíſque contraria omnia, atq; hæreſes quaſcunque ab Eccleſia damnatas, rejectas, & anathematizatas, ego pariter damno, rejicio & anathematizo.

14. Hanc veram Catholicam fidem extra quam nemo ſalvus eſſe poteſt, quam in præſenti ſponte profiteor, & veraciter teneo, eandem integram & inviolatam, uſque ad extremum vitæ ſpiritum, conſtantiſſimè [Deo adjuvante] retinere, & confiteri, atque à meis ſubditis vel illis, quorum cura ad me in munere meo, ſpectabit, teneri, doceri, & prædicari, quantum in me erit, curaturum.

Ego idem N. ſpondeo, voveo, ac juro: ſic me Deus adjuvet, & hæc ſancta Dei Evangelia.

*Volumus autem quòd præſentes literæ in Cancellaria noſtrâ Apoſtolicâ, de more, legantur: & ut omnibus faciliùs pateant, in ejus Quinterno deſcribantur, ac etiam imprimantur. Nulli ergo omnino hominum liceat hanc paginam noſtræ voluntatis & mandati infringere, vel ei auſu temerario contraire. Siquis autem hoc attentare præſumpſerit indignationem omnipotentis Dei, ac Beatorum Petri & Pauli, Apoſtolorum ejus ſe noverit incurſurum.*

Datum Romæ, apud Sanctum Petrum, Anno Incarnationis Dominicæ Milleſimo quingenteſimo ſexageſimo quarto. Idibus Novembris, Pontificatus noſtri Anno quinto.

Fed. Cardinalis Cæſius

Cæ. Glorierius.

*Lectæ & publicatæ fuerunt ſupraſcriptæ literæ Romæ in Cancellariâ Apoſtolicâ, Anno Incarnationis Dominicæ Milleſimo quingenteſimo ſexageſimo quarto. Die verò ſabbati, Nonâ Menſis Decembris, Pontificatus ſanctiſſimi in Chriſto Patris & Domini noſtri, Domini Pii Papæ Quarti, Anno quinto.*

A. Lomelinus Cuſtos.

# The Bull of our Most Holy Lord, The Lord PIUS, By Divine Providence the IV. of that Name,

## Upon the Form (*1) of the Oath of the Profession of the FAITH.

PIUS Bishop, *Servant of the Servants* (*2) *of God*, that these Presents may be of everlasting Memory.

THE Office of Apostolical service incumbent upon us, requireth, That such things as Almighty God for the provident Government of his Church, hath deigned *by his divine Spirit to inspire into the Holy Fathers* (*3) *congregated in his name*, We without delay hasten to execute to his praise and glory. Seeing therefore it is so disposed by the Council of *Trent*, that all such as hereafter shall be promoted to any Præfectship in Cathedral or other Great Churches, or to whom it shall happen to be provided for out of the Dignities, Canonries of the said Churches, and whatsoever other Ecclesiastical Benefices having a Curateship, shall be obliged to make a publick Profession of Orthodox Faith, and to promise and swear, that they shall ever persever in the Obedience of the Church of *Rome*; We also having

ving a Will that the ſame be obſerved and practiſed by all ſuch as ſhall be provided for out of Monaſteries, Convents, Houſes, and whatſoever other places of Regulars of whatſoever Orders, even of Military Profeſſions, under whatſoever Name or Title, and deſiring alſo that ſo much ſollicitude as concerns our ſelf, may not to any one ſeem to be wanting in this matter, to the end that a Profeſſion of one and the ſame Faith may be uniformly made by all, and one only and certain form thereof may be exhibited to all, We by Apoſtolical Authority and by the tenour of theſe Preſents, diſtrictly commanding, command, that the form which is expreſſed in theſe preſents, be published, and throughout all Nations, by theſe to whom it belongs according to the decrees of the ſaid Council, and by others aboveſaid, be received and obſerved, and under ſuch pains as the ſaid Council hath decreed againſt the Refractory, the ſaid Profeſſion ſhall be ſolemnly made in this following, and no other form, and under this following tenour.

*I* N. *with firm faith believe and profeſs all and ſeveral the things which are contained in the Symbol of Faith* † *which the holy Church of* Rome *doth uſe*; to wit,

† This Symbol of Faith is not only the ſhort *Conſtantinopolitan* Creed, which here immediately follows, but alſo the long 14 Articles added by the Council of *Trent*, and here by the Pope commanded to be profeſſed as a ſum of Orthodox Faith.

*I Believe in One God* (* 4) *the Father Almighty, maker of heaven and of earth, of all things viſible and inviſible, and in one Lord Jeſus Chriſt, the only begotten Son of God, and born of the Father before all time, God of God, Light of Light, True God of a True God, begot and not made, conſubſtantial with the Father, by whom all things were made: Who for us men and for our ſalvation deſcended from heaven and took fleſh by the Holy Ghoſt of the Virgin* Mary, *and was made Man, crucified alſo for us under* Pontius Pilate, *ſuffered, and was buried, and roſe again the third day according to the Scriptures, and aſcended into heaven, ſitteth at the right hand of the Father, and is to come again with glory to judge the quick and the dead, of whoſe Kingdom ſhall be no end: and in the holy Ghoſt the Lord and giver of Life, who proceedeth from the Father and the Son, and is adored and glorified together with the Father and the Son, who ſpake by the Prophets: and one holy Catholick and Apoſtolick Church. I confeſs one Baptiſm to the remiſſion of ſins, and expect the reſurrection of the dead, and life of the world to come.* Amen.

1. *I most firmly receive and embrace the Apostolical and Ecclesiastical* (*5) *Traditions, and all other Customs and Constitutions of the same Church.* †

† Here is begun the principal part of the *Roman* Creed, and the real sense and import of this first Article is, *I believe in the Pope.*

2. *Also I admit the holy Scripture* (*6) *in that sense which the holy Mother Church hath held and holdeth, to whom it belongs to judge of the true sense and interpretation of the holy Scriptures: nor will I ever receive or interpret them but according to the unanimous consent of the Fathers.*

3. *I profess also that there are seven true and proper Sacraments of the new Law, instituted by Jesus Christ our Lord, for the salvation of Mankind, although all are not necessary to each one;* to wit, *Order, Baptism, Confirmation, Eucharist, Pennance, Extreme Unction, Matrimony; and these all give grace: and of these Baptism, Confirmation, and Order, cannot be reiterated without sacriledge.*

4. *I also receive and admit all received and approved Rites of the Catholick Church in the solemn administrations of all the abovesaid Sacraments.*

5. *I also embrace and receive all and several the things* (*7) *which have been defined and declared in the sacred and holy Synod of* Trent, *concerning Original sin and Justification.*

6. *I also profess that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the Living and the Dead, and that in the most holy Sacrament of the Eucharist is contained truly, really and substantially the Body and Blood, together with the Soul and Divinity of the Lord Jesus Christ, and there is made a perfect change of the whole substance of the Bread into his Body, and of the whole substance of the Wine into his Blood; which change the Catholick Church calleth Transubstantiation.*

7. *I confess also that whole and entire Christ and the true Sacrament is received under one only species* of Bread.

8. *I*

8. *I conſtantly hold that there is a Purgatory, and that ſouls there detained, are holpen* (*8) *by the ſuffrages of the faithful.*

9. *Likewiſe that the Saints reigning with Chriſt, are to be worſhiped and invocated, and that they offer prayers* (*9) *for us to God: and that their reliques are to be worſhiped.*

10. *I moſt firmly aſſert that the Images of Chriſt, the Virgin Mary, and of the other Saints, are to be had and kept, and duty of honour and worſhip to be given them.*

11. *I alſo affirm that the power of Indulgences was left in the Church by Chriſt, and that the uſe of them is moſt conducive to the ſalvation* (*10) *of the Chriſtian people.*

12. *The holy Catholick and Apoſtolick Church of* Rome (*11) *I acknowledge to be the Mother and Miſtreſs of all Churches; and I vow, ſwear, and promiſe true Obedience to the Biſhop of* Rome, *as ſucceſſor of B.* Peter *Prince of the Apoſtles, and Vicair of Jeſus Chriſt.*

13. *Alſo all and whatſoever other things delivered by way of Tradition, defined and declared by the holy Canons, and the General Councils, and* chiefly by the ſacred and holy Synod of *Trent*, (*12) *I undoubtedly receive and profeſs, and together all contrary things and whatſoever hereſies by the Church damned, rejected, and accurſed, I alſo damn, reject, and accurſe.*

14. This true Catholick Faith, without which no man can be ſaved; (*13) *which at this preſent I freely profeſs and truly hold, I the ſame* N. *do promiſe, vow, and ſwear moſt conſtantly, God aſſiſting, to retain and confeſs entire and enviolate to the very laſt gaſp of life, and to procure, as much as ſhall lie in me, that the ſame be held, taught, and preached by all my inferiours, and by thoſe who are committed to my care and charge.* So God help me, and theſe holy Goſpels of God.

Farther, It is is our will † that theſe preſent Letters be read in our Apoſtolical Chancery according to the

† This new and voluntary Goſpel and Creed having no other foundation than the will and work of Man, will diſſolve of it ſelf, as all other works of men, however glorious for a time.

cuſtom:

cuſtom: and, that they may be more open to all, they ſhall be writ in the Quintern of our ſaid Chancery, and alſo imprinted.

Therefore it ſhall be lawful to no man whatſoever to infringe the page of this our Will and Commandment, or with daring raſhneſs to contradict it. But if any one be ſo preſumptuous as to attempt that, let him know that he ſhall incur the indignation of Almighty God, and of the B. *Peter* and *Paul* his Apoſtles. (*14)

*Given at* Rome, *at S.* Peters *Ann. Chr.* 1564. *the Ides of* Nov. *in the fifth Year of our Pontificate.*

*Fed. Cardinalis Cæſius*
*Cæ. Glorierius.*

The Letters above-written were read and publiſhed at *Rome* in the Apoſtolical Chancel, *Ann.* 1564. on Saturday the 9. of *Decemb.* in the fifth year of the Pontificate of the Moſt Holy Father and Lord in Chriſt, our Lord Pope *Pius* the fourth.

*A. Lomelinus Cuſtos.*

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*The little Stars inſerted in this Romiſh Symbol, are to lead the Reader to the following Notes, which diſcover the Sophiſtry of Myſterious Iniquity hid therein.*

Notes

Notes

# Notes upon this BULL.

THis Profession of Faith is truly that *form of Godliness*, of which the Apostle speaks, 2 *Tim.* 3. 5. which the Papal Church professeth, *yet really denieth the power thereof*; as these following Stars make clearly appear. For first,

(*1) Here is a solemn celebrity of a form of Profession of the Orthodox Faith of Jesus Christ. Yet weigh the matter contained, and it proves nothing else in fine but a vow of unlimited obedience to the Pope, and of a Faith totally captivated to his Councils, Canons, and Decrees: as most specially appears in the 12. 13. and 14. Articles of the New Creeed.

(*2) Here is a form of the most Christian Humility imaginable, where the Bishop of Bishops terms himself the Servant of the Servants of God: but consider a Satanical pride, or a greater if possible, wherewith he exalts himself above all that is called God, glorying in the title of the *Most Holy Lord*, which he prints above in Capital Letters, and maintains in trampling on the heads of Kings and Emperours, by usurpe supremacy.

(*3) Here is an extern form of Divine Doctrine, which is pretended to be inspired by God into the Holy Fathers congregated in his name. But the real truth is, that these Fathers were Schoolmen, more famous for knowledge in the Canon-law of *Rome*, than for holy life in the law of God; inspired with the Spirit of *Aquinas* and *Scotus*, and other School-Evangelists, more than with the Spirit of their Master Christ, as appears in their long New Creed drawn from their Schools and not from the Gospel: Congregated, not in the name of the *Lord*, for then his Law would have been their Rule: but in the name of the *Pope*, whose Kingdom they have fought for as most faithful Vassals.

(*4) Here is an illustrious form of Catholick and Apostolical Belief, to wit, a solemn Profession of the Primitive Creed of the Apostles, illustrated by the Council of *Nice*, and of *Constantinople*, as a just sum of the

Faith of Christ. But this same Faith is mysteriously subverted by a New Creed of Traditions immediately added, exceeding the former in *number* of Articles, in *weight* of difficulty, and in *measure* unlimited of School-Assertions.

(*5) Under the form of these words, *Apostolical*, *Ecclesiastical*, *Catholick*, *Holy*, *Church*, *Mother*, *&c.* lies always hid the adulterate matter of the *Romish* Synagogue.

(*6) Here is a form of receiving the Scripture, but in truth they receive it only in such tenour and sense as the Fathers admit; that is, the School-men approved by the Pope. For although this Article craftily seems to mean the ancient Fathers of the Primitive Church, yet truly they are admitted no more than the Pope and his School-men are pleased to approve; and what is really here meant by the Mother-Church, you may see plainly in *Art.* 12.

(*7) This seems a short Article in form, but in matter it is greater than a just Creed: for the things declared and defined by the Council of *Trent*, concerning Original sin and Justification, are many and weighty.

(*8) This and the following Articles of this New Creed are very fallacious by a diminutive form of expression which craftily hideth a matter of greater Moment. As here the souls in Purgatory are only said to be holpen by the Suffrages of the Faithful. Yet certain it is, that the Pope lays claim to a greater power in that infernal Territory, and boasteth to possess the Keys thereof, and to open and shut at pleasure: especially to such as are liberal in Alms.

(*9) Here is also a diminution of words: For indeed the *Roman* tenet is, *That the Saints are to be adored and worshiped for this cause chiefly*; to wit, *because Salvation, and other divine benefits are obtained by their Merits and Grace*; as the Catechism of the Council of *Trent* plainly expresseth, *Part.* 3, *Num.* XXIV. Whence is manifest that the *Roman* Church makes the Saints fellow-Saviours with Christ: for Christ is not a Saviour any other way than by procuring us salvation and other benefits by his merits and grace.

(*10) Here is also a diminutive expression: For the Pope usurpeth Indulgences not only as conducing to salvation, but truly as fully sufficient to save all those that receive them, for to such he promiseth infallible forgiveness of all sin, and pain due to sin, especially if the Indulgence include a condition of giving Alms.

(*11) This Twelfth Article is both diminutive in expression, and captious in consequence. For, first, it means that all the Churches and

Nations

Nations of the World are subject to the Laws and Canons of *Rome*. A thing which neither Scripture nor Reason, nor any Christian Principle can sustain. Secondly, It would infer, That the Pope, as Vicar of Christ, is Lord and Master of the Nations of the World, and can dispose of Empires, Crowns, and Diadems, when and how he shall at any time define.

(*12) By this appears that the Council of *Trent* is the only measure and rule of Faith in the Church of *Rome*. Whereas on the contrary, S. *Paul* instructeth the Churches of *Galatia*, *Gal.* 1. 8. to measure their Faith by that Gospel only, which from the beginning they had received, and was by himself preached unto them. And indeed this long New Creed of *Rome* is not derived in the least from Canonical Scripture, but in whole and in part from the Canons of *Trent*.

(*13) *Without which no man can be saved.* This evidently sheweth, That this Profession of Faith is not made as a means of uniformity only, as are the Articles of the Church of *England*: but as a New Creed, Gospel, or Rule of Essential belief, and as such is here imposed by the Pope upon his Subjects to be professed, vowed, sworn, and maintained under pain of eternal damnation.

(*14) By this direful Curse of the Pope, so confidently cast on those that reject his New Creed and *Trent-Gospel*, appears, how contrary the *Papal* Spirit is to the Spirit that spake in *Paul*, *Gal.* 1. 8. where a Curse is declared to fall on those who shall preach a Gospel other than that which was already preached by *Paul*. The Curse therefore, except we manifestly deny the Holy Ghost in his great Apostle, must fall on the Pope and and Papal Preachers, except they can find a Priviledge, greater than given to Apostles, or Angels, to preach and establish New Gospels at pleasure.

Wherefore no man, so much a Christian as to believe the Scriptures, can in Conscience make scruple to reject this Papal Symbol, as Anathematized with its Author: Otherwise, as captive to accursed Doctors, let such an one certainly expect to be led in darkness, deprived of the Truth and Light of Christ.

In fine, It appears, That as the sum of the Primitive Creed and Gospel is to believe *in God*; so the sum of the Romish Creed and Gospel is to believe *in Man, the Pope*. And as the Rule of the Primitive Faith is *the Word of God, the holy Scriptures*; so the Rule of the Romish Faith is *the word of Man, Papal definitions*. And as the end

of the Primitive Faith is *the Charity of God*, to keep his Commandments; so the end of the Romish Faith is *slavery to Man*, to maintain his Supremacy. Thus alas, *Rome hath left the Fountain of living waters, God, for the broken Cisterns of the digging of man, which hold no water*, Jer. 2. 13.

FINIS.

A Discourse concerning the Idolatry practised in the Church of *Rome*, and the hazard of Salvation in the communion of it. In Answer to some Papers of a Revolted Protestant; wherein a particular account is given of the *Fanaticism* and *Divisions* of that Church;

By *EDWARD STILLINGFLEET*, D.D.

Sold at the *Phœnix* in St. *Pauls* Church-yard, and at the *White Hart* in *Westminster Hall*. 1672.